

Exhibit 12

4945

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DR MARKHAM's

SERMON

B E F O R E T H E

G O V E R N O R S

O F T H E

M A G D A L E N H O S P I T A L.



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IN A

# S E R M O N

PREACHED BEFORE THE

G O V E R N O R S

OF THE

M A G D A L E N H O S P I T A L,  
L O N D O N:

On Thursday the 2<sup>d</sup> of *May*, 1776.

by the Reverend ROBERT MARKHAM, D.D.

Rector of St MARY's, WHITECHAPEL.

A N D

published by express Desire of the Right Honourable PRESIDENT,  
VICE-PRESIDENTS, TREASURER, ANNUAL COMMITTEE, and  
the Rest of the GOVERNORS of the said CHARITY.

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L O N D O N:

Printed for the C H A R I T Y,

By W. OLIVER, Printer to the SOCIETY for Promoting Christian Knowledge,  
at N<sup>o</sup> 12, Bartholomew-Close; and  
Sold by Mess. RIVINGTON, BATHURST, and CADELL, and  
at the Hospital in St George's Fields.

M DCC LXXVI.

*At the Annual Meeting of the Governors of the Magdalen Hospital, holden at Merchant-Taylors Hall,  
the 2<sup>d</sup> Day of May, 1776.*

R E S O L V E D,

**T**HAT the Thanks of this Court be returned to the Rev. Dr MARKHAM, for his excellent Sermon preached this Day before the President, Vice-Presidents, Treasurer, and Governors of this Charity, at the Chapel of this Hospital, and that he be desired to cause the same to be printed and published.

By Order of the Court,

A. WINTERBOTTOM, *Secretary.*



TO  
The RIGHT HONOURABLE  
F R A N C I S,  
EARL OF HERTFORD,  
P R E S I D E N T ;  
The RIGHT HONOURABLE ROBERT LORD ROMNEY,  
The RIGHT HONOURABLE HUGH EARL PERCY,  
ROBERT DINGLEY, Esq.  
RICHARD BECHER, Esq.  
NATHANIEL CASTLETON, Esq.  
JOHN BARKER, Esq.  
VICE-PRESIDENTS ;  
MICHAEL JAMES, Esq.  
T R E A S U R E R ;  
To the Rest of the G O V E R N O R S  
A N D  
S U B S C R I B E R S  
TO THE  
MAGDALEN HOSPITAL,  
T H I S  
S E R M O N,  
preached and published at their REQUEST,  
IS, WITH ALL RESPECT, DEDICATED  
By their most faithful humble Servant,  
May 13, 1776.  
ROBERT MARKHAM.



---

## ST JAMES V. 20.

*He that converteth a Sinner from the Error of his Way,  
shall save a Soul from Death, and shall bide a Multi-  
tude of Sins.*

WE have the Authority of *other* Passages in holy Scripture for affirming of true Christian Charity, that it shall hide, or cover a Multitude of Sins. But it is of great Importance to inquire of what *Extent* that Charity should be, which can lay *any* Foundation for such animating Hopes: more especially when we attend to the many reigning Vices of the present Age.

For when was there an Age, or where a Nation to be found, since Life and Immortality were brought to Light by the Gospel, wherein Dissipation, or Licentiousness, more abounded? And when was there more Occasion for Restraint, in order to curb that strong and eager Pursuit of Pleasures of all Sorts, by which the present Times are most alarmingly distinguished?

Let us therefore consider that excellent Description of Charity given us by St *Paul*, and we shall amply be convinced, how far this heavenly Virtue extends beyond the Limits to which it is commonly confined. --- The better then to understand what Charity *is*, it may be of some Use to distinguish with the

*Apostle*, what it is *not*. For He tells us \*, that a Man may have Faith to "remove Mountains; may understand all "Mysteries and all Knowledge, and may even bestow all his "Goods to feed the Poor *without Charity*," which comprehends the universal Exercise of every Christian Virtue, such as Patience, Forbearance, Hope and Perseverance; for Charity, we are told, *beareth all Things, believeth all Things, hopeth all Things, and endureth all Things*. Indeed it cannot be denied that there are many different Modes of exerting that Charity, by which we may shew our Compassion to the afflicted. And this must of Necessity be the Case, as long as there are, among human Creatures, various Kinds of Misery and Distress.

For Instance, to provide for the sick and needy; to feed the hungry and clothe the naked; to instruct the ignorant; to release the Prisoner, and let the oppressed go free; to restore the wounded in Body to renewed Strength, and the Use of their once disabled Limbs --- but *above all* --- to attend to the Diseases of the Soul, to heal the broken-hearted, and give them Medicine to heal their Sickness: all these, and many more affecting Calls upon Humanity, that have been and constantly are provided for by the sympathizing Pity of a generous Community, and which have Hospitals † erected for the Supply of such respective Wants, ought therefore to be mentioned as so many different Exertions of *Charity*, the *characteristic Virtue* of the Age, however multiplied or refined its *Vices*, more particularly in this populous and wealthy City.

But

\* 1 Cor. xiii. 2, 3.

† Of Hospitals for the maimed, sick, and wounded, the Number is no less than six, besides those for lying-in Women, for Foundlings, or deserted Children in general, for Inoculation; for the insane; for the Discharge of poor Prisoners for small Debts; besides the Asylum for female Orphans, and this House for the Reception of penitent Prostitutes; and several others that do Honor to this great Metropolis.

But, though we mean not to disparage, much less to discourage one Species of Charity by comparing it with another, yet must it be allowed, that to reclaim the once vicious and abandoned from the Error and Danger of their Way ; to *raise them from the Death of Sin unto the Life of Righteousness, and turn them from the Power of Satan unto God,* stands foremost among the most exalted Acts of Kindness and Compassion. For surely, as much as the sensual Gratifications of a perishable Body here on Earth are inferior to the Interests of an immortal Soul in the Happiness of Heaven, so much is a Provision for the one more important than the other.

And this is undeniably the Case, if affirmed only of their natural Excellence, compared together as mortal and immortal. But when we add to this Account the awful Sanctions of Duty to our GOD, our Neighbour, and ourselves, the \* Terrors of the LORD denounced against every wilful Transgression, and the gracious Promises offered to the Observance of certain positive and divine Commands addressed to our Hopes, or Fears eternal, we cannot but see and feel the infinite Preference of *such* Institutions, like the *present*, as are best calculated to promote the eternal Interests of our Fellow-Creatures, and to subdue those bodily Appetites, and *fleshy Lusts which war against the Soul.* Of this truly Christian Kind is the Charity which we are this Day here assembled to support: A Charity to the Souls of as many poor deluded Females as this House of Penitence is able to contain: the Utility of which will further appear the more minutely we consider the Contagion of bad Examples, the Strength of vicious Habits (more particularly of the lustful kind) and the Number of Temptations that

B

every

every Day occur to the *well* dispos'd and *best* instructed among our Youth (much more to them who never had such Advantages) when they first launch into the uncertain Sea of human Life; where, though Religion would forbid them to believe any rational Creature sent, like the *Leviathan*, only to take his *Pastime* therein, and to gratify his sensual Appetites alone; yet what shall deter the uninstructed Mind from consenting to those Indulgences, into which the Strength of Temptation, opposed to the Weakness of *unprincipled* and therefore undefended Nature, without the Assistance of *divine Grace*, ~~are~~ is frequently apt to hurry and expose them?

Such indeed is the Condition of us all, since the Fall of our first Parents, that we are all born in Imperfection, and all prone to Frailities and Corruptions. But that we may not wilfully indulge these, may not suffer our Reason to be overcome by our Vices, or the Tide of headstrong and unruly Passion to overwhelm or force down the Bounds of Duty, we are deterred from deserting our allotted Station by the awful Sanctions of Rewards and Punishments eternal: Religion graciously interposing in behalf of conflicting Reason, in order to support her original Dominion, and keep the Passions, her intended Subjects, from Anarchy invincible, and abandoned.

Of this it is most devoutly to be wished, that we had more Reason to make a Doubt. But, alas! sad Experience presents us with too many, who, notwithstanding the united Powers of Reason and Revelation, notwithstanding the inward Impulses of Conscience, wilfully transgress the Bounds prescribed in that Gospel, by which only they can be saved from the Guilt of Sin here, or its eternal Punishment hereafter; and having

Happiness

Happiness or Mifery eternal before them, and \* conditionally at their Choice, walk on in the Ways of their own corrupted Hearts, and in the Sight of their Eyes, either not considering, or (which is infinitely more dreadful) despising the sure, inevitable Consequence, that *for all these Things God will bring them into Judgment.*

In hopes then of preventing the wretched Doom denounced against such Lovers of Pleasure more than Lovers of their God, in hopes of hindering, for the future, such blind or wilful Opposition to the Gospel of our blessed Savior and Redeemer, the Patrons of this truly Christian Charity have for several Years supported (by the Aid of such voluntary Subscription as we are this Day here assembled to solicit) this Refuge for the once most wretched, because of all others the most helpless, of Sinners, poor, defenceless Females ; this Sanctuary for the once abandoned ; this Offer of Direction from the Path of Hell and Death to Life and Immortality, to the once most reprobate of Mortals : imitating herein the blessed Example of the Redeemer of us all, who came *to seek, and to save that which was lost* ; to give Light to them that sat in Darkness and the Shadow of Death, and to guide our Feet into the Way of Peace.

Compare then the State of these humbled Penitents here before You with their past most deplorable Situation. They were once among the Number of those poor, unhappy Wretches, who generally belong to one of these two Classes of Offenders : namely, either of those, who, though *brought up in the Nurture and Admonition of the Lord*, have yet been tempted to forsake

\* Titus ii. 11, 12. *The Grace of God which bringeth Salvation, hath appeared unto all Men ; teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World.*

the Guides and Guardians of their Youth ; or of thoſe poor, unprincipled Transgrefſors, who never *had* ſet (because they never were taught the *Duty* of ſetting) the Fear of GOD before their Eyes.

Compared with their present, happy Opportunity of making their Peace with GOD, and with themſelves, both Conditions before mentioned, are as Darkneſs and Death, compared to that Life and Immortality, which were brought to Light by the Gofpel, and both Conditions, ſo truly deplorable and hopeleſs, call upon every feeling Heart, every ſympathizing Breast, to use all probable Means to pluck ſuch devoted Souls, *like Firebrands out of the Burning* ; to try every likely Method to “ con-“ vert ſuch Sinners from the Evil and Danger of their Ways :” and this from Principles of “ *Humanity, Policy, and Religion,*” (as urged by a Right Reverend Advocate in his late powerful, and pathetic Pleadings for this Charity) particularly the *last*, according to the Doctrine of the Text, viz. the Happiness, the Duty, the Reward of *saving a Soul from Death*, and thereby *biding also a Multitude of Sins.*

One Observation occurring from theſe Words is too obvious, ſurely, to be made to any here present, that in proportion as every Endeavor to *convert* a Sinner ſhall afford Hopes of *saving* a Soul from Death, and hiding a Multitude of Sins, in the *ſame* Proportion is the Converse of this Proposition alſo true, namely, he that *perverteth* the innocent from the Paths of Duty, he that tempteth an unsuſpecting Female from Virtue into Vice, every *ſuch guilty Seducer*, ſhall, on the other hand, *endanger* an immortal Soul, and heavily augment both the Guilt and Number of his other Vices. --- Forbid it therefore

Conſcience,

Conscience, Sincerity and Truth, forbid it Christian Charity Herself, that any Hypocrite should presume to think of compounding for his own Offences against Chastity in *one Place* (like a “ Purchaser of Pardon and Indulgence in the Church “ of *Rome*”) by his *pecuniary* Penance, or pretended Support of Virtue in *another*.

But I am willing to be persuaded better Things of this Protestant Audience, and Things that accompany Salvation. I must therefore hope it needless to inform any that now hear me, that the *Eyes of the Lord are IN EVERY PLACE, beholding the evil and the good*; that there is no Darkness where the Workers of Iniquity may hide themselves, but all Things are open to our all-present *God*; who shall *bring to Light the hidden Things of Darkness* before the Judgment-Seat of *CHRIST*, that every Mortal may receive according to the *Things done in the Body, whether they be good, or whether they be evil*. To this purpose is the following awful Question from the Almighty by his holy Prophet *Jeremiah*; *Am I a God at hand, and not a God afar off, saith the Lord? Can any bide himself in secret Places, that I shall not see him? Do not I fill Heaven and Earth, saith the Lord?*

Let us now return to this truly Christian Institution of a Receptacle for penitent Offenders.---Figure then to yourselves You that have Daughters, or Sisters of your own: figure to your Minds, and suppose for a Moment that You saw before your Eyes your own Child, or the Child of your own Parents, your beloved Sister, led astray by some artful Deceiver, some insinuating Tempter, to sacrifice her Innocence to his Lust, and afterwards, though betrayed, yet most cruelly deserted by the Author, and Sharer of her Guilt.---Exposed, in consequence,

quence, to the Censure of the World (generally too inexorable to give any Chance of being again trusted) She finds her Credit sunk, her Confidence in the Friends of her Innocence removed at a Distance by her Guilt. At last, cut off from all Hope of being received again among the virtuous, She takes a most miserable Refuge among the vicious, and abandoned, among those Wretches, whom She ought most industriously to have avoided, namely, such Sisters in Iniquity, as endeavor to keep her in Countenance by sharing in her Shame ; by banishing her Fears, and studying by every most infernal Art to extinguish utterly the few faint Sparks of Virtue remaining in her Breast.

Thus depressed below all Hope of Restitution to that Virtue *whose Ways are Ways of Pleasantness, and all whose Paths are Peace* ; shut out of every good Connection ; an Outcast from the reputable World, without a Friend, without an Home to flee to, She thinks herself reduced to the dreadful Necessity of dragging on a wretched Life, under the Wages of Iniquity, under the Bondage of Corruption.

Added to this *Gall of Bitterness*, of which her Cup of Life is full, whenever She reflects (and sometimes surely She cannot *but* reflect) upon her violated Duty --- that She hath set at nought the Counsel of her best Friends, and, as the Psalmist speaks, *would none of their Reproofs* ; but wilfully exchanged the perfect Freedom of Goodness for the Tyranny of Vice : wounded therefore by the Stings of Conscience, added to the Loss of her Health both of Body and of Mind, She sinks at last under the Agonies of Death, and with all her Sins upon her

Head,

Head, and all the Pollutions contracted in this guilty World, must be sentenced into the everlasting Miseries of another.

Now all this Series of accumulated Wretchedness might have been prevented, had such an happy Retreat from the dangerous Scenes of Life, such a Sanctuary for sincere Penitents been provided, as we are here this Day assembled to encourage and support. An Institution this, of whose Utility, both respecting this Life and a better, too much cannot be said: and against which no Objection can be fairly urged, which may not be used also against every Thing the most valuable and sacred.

*occurred*  
Few indeed, in the first Place, are the Instances of Abuse or Failure of Success, compared with the Advantages that have occurred from this Charity both in public and in private, the Number of once unhappy Females that have been restored, not only to their Duty, but also to their once despairing Friends, and to the Public, having been upwards of Nine Hundred.

And, though some few have wanted the Grace to use the Means of Reformation put into their Power, and violated the Vows, which they were expected to have performed, yet can no one fairly urge from hence any Objection against the salutary Ends proposed by so excellent a Charity as this. Neither can the Abuse of any good Institution be an Argument against its proper and well-intended Use. Otherwise, the Abuse of Liberty, of Law, nay, even of our holy Religion itself, might be urged by their respective Enemies, whether Civil or Religious, against them all.

Other

Other Objectors, though surely with great Injustice, urge the Numbers of Prostitutes, that, notwithstanding this House of Penitence, infest our public Streets.

But either they expect the Governors of this Charity to receive every abandoned Female that may be found in this great, and populous Metropolis, or they do not. If they *have such* Expectations, they object to the Want of what is impossible for this Institution, in its present limited State, to undertake, namely, the Reception and Provision for all Prostitutes whatsoever.

If they do *not* expect us to receive *every such* Offender, why should they not allow the Advantage that hath accrued (and may still be expected to accrue) to the Public from this Charity, which hath already restored so many returning Penitents to themselves, to their Friends, the Community, their GOD?

Suffer me also to ask the Objectors this one additional Question, and this only, that if such is the Number of abandoned, and therefore wretched Females, to be found in almost every Street, how much greater would that Number be without this truly Christian Encouragement for Reformation?

In short, this most humane and laudable Undertaking hath been so often and so ably recommended from this Place, and is now, Thanks to the Almighty! so powerfully patronized by so many *distinguished Benefactors*, that it remains only for me to address the Conclusion of this Discourse to these Objects of true Compassion for whose Advantage, both temporal and eternal, I have been speaking.

You

You then who have been happily snatched out of the Pollutions of a wicked World, consider this House of Safety, as a Deliverance, not only from the untimely End of a licentious Life, but also from Death eternal. For we are as sure as the Words of our Redeemer CHRIST can make us, that *the wicked shall go away into everlasting Punishment, but the righteous into Life eternal; that the wicked shall be turned into Hell, and all the People that forget God.*

Consider then the Advantages of your present Situation: here are You safely rescued and lodged in an happy Haven; here you have Security of Body and *Rest unto your Souls*, from whence let me entreat You to look *back*, not only upon the Dangers which You have so lately escaped, but *forward* also to the Performance of those Vows of Amendment of Life, which You have all here an Opportunity, and which therefore it is both your *Duty* and your *Interest*, both *temporal* and *eternal*, to make. Here are you duly put in mind of that *Christian Covenant* made for You at Baptism between your immortal Souls, and CHRIST who died to save them.

It was solemnly promised for You at that Time, and if You would have any Hopes as Christians, such Vows must be \* confirmed by Yourselves in your own Persons (for in your own Persons You have most heinously offended) that You will “\* *renounce the Devil, and all his Works,*” more particularly “*the carnal Desires of the Flesh, so as not to follow, or be led by them.*”

Now though it hath been your peculiar Unhappiness to have broken this all-important Covenant of your Salvation, by hav-

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\* See the Baptismal and Confirmation-Service in our Common Prayer Books.

ing been *drawn away by your own Lusts*, and enticed by that of others, your Seducers ; yet here may You follow the Advice given to every sincere Penitent : *Acquaint now thyself with God, and be at Peace.*

Whenever therefore You leave this happy Retreat from the guilty World, and return to it again, take Care that You do not return to the Repetition of those Vices, which You came here to repent of.

As the most effectual Means of avoiding which Dangers, remember to pursue the Paths of honest Industry and Employment, which You have here been taught : and believe this interesting Truth, that no Habits give more Advantage to the Enemy of Souls, or more Success, especially among *younger Minds*, to his Devices, than the dangerous Habits of Idleness, and Sloth.

Take heed therefore that Ye be not again entangled in that Yoke of Bondage, that worst of all Slavery, the Tyranny of Sin ; but fear that GOD, *who, after He bath killed you* (or taken away your Life here on Earth by Death) *bath Power to cast both Soul and Body in <sup>to</sup> Hell.*

Follow therefore the Advice of your Instructors in CHRIST, who watch here for your Souls, as they that *must give an Account*, that they *may do it*, before the Judgment-Seat of CHRIST with Joy, and not with Grief. And never forget the following Words of the holy Prophet \* : *I will teach You the good and the right Way : Only fear the Lord, and serve Him in Truth with all your Heart, for consider how great Things He hath done for You.*

And,

\* 1 Sam. xii. 24.

And, with regard to your truly Christian *Benefactors*, who sent you here, and who are now assembled to patronize and support You, in order to promote your Happiness both temporal and eternal, *their Reward, if not in this World, will most assuredly and happily be reaped in a better, eternal in the Heavens, where they that be wise shall shine forth, as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.*

F I N I S.





GENERAL STATE  
OF THE  
MAGDALEN-HOSPITAL,  
IN  
ST. GEORGE's FIELDS,  
FOR THE  
RECEPTION of PENITENT PROSTITUTES,  
INSTITUTED 1758.

(Incorporated by Act of Parliament, 9 King GEORGE III.)

Published by Order of the GENERAL COURT, 24th April, 1776.

*Receipts and Disbursements.*

		£. s. d.	£. s. d.
Total Receipts from the Commencement 10th Aug. 1758, to April 12, 1759	-	6310 15 2	
Disbursements from Ditto to April 25, 1759	-	2750 9 2	
	Balance of that Year's Account	3560 6 0	
Receipts including the Balance of the last Year, from April 12, 1759, to April 2, 1760	-	6519 3 3	
Disbursements from April 6, 1759, to March 25, 1760	-	3118 4 3	
	Balance of that Year's Account	3400 19 0	
Receipts including the Balance of the last Year, from April 2, 1760, to March 2, 1761, inclusive	-	5381 12 7	
Disbursements from Ditto to Ditto	-	4325 14 9	
	Balance of that Year's Account	1055 17 10	
Receipts including the Balance of last Year, from March 2, 1761, to Dec. 31, 1761	-	3806 13 7	
Disbursements from Ditto to Ditto	-	2617 13 6	
	Balance of that Year's Account	1189 0 0	
Receipts including the Balance of last Year, from Dec. 31, 1761, to Dec. 31, 1762	-	4495 9 0	
Disbursements from Ditto to Ditto	-	3160 3 2	
	Balance of that Year's Account	1335 5 10	
Receipts including the Balance of last Year, from Dec. 31, 1762, to Dec. 31, 1763	-	4810 6 8	
Disbursements from Ditto to Ditto	-	2602 7 2	
	Balance of that Year's Account	2207 19 6	
Receipts including the Balance of last Year, from Dec. 31, 1763, to Dec. 31, 1764	-	5407 5 7	
Disbursements from Ditto to Ditto	-	3316 9 6	
	Balance of that Year's Account	2090 16 1	
Receipts including the Balance of last Year, from Dec. 31, 1764, to Dec. 31, 1765	-	5265 18 5	
Disbursements from Ditto to Ditto	-	3173 2 10	
	Balance of that Year's Account	2092 15 7	

		£. s. d.	£. s. d.
Receipts including the Balance of last Year, from Dec. 31, 1765, to Dec. 31, 1766	-	} 4703 0 4	
Disbursements from Ditto to Ditto	-	3327 2 6 $\frac{3}{4}$	
	Balance of that Year's Account	1375 17 9	
Receipts including the Balance of last Year, from Dec. 31, 1766, to Dec. 31, 1767	-	} 4865 13 11 $\frac{1}{4}$	
Disbursements from Ditto to Ditto	-	2938 8 8 $\frac{1}{2}$	
	Balance of that Year's Account	1927 5 2	
Receipts including the Balance of last Year, from Dec. 31, 1767, to Dec. 31, 1768	-	} 6149 10 9 $\frac{1}{2}$	
Disbursements from Ditto to Ditto	-	2474 5 9	
	Balance of that Year's Account	3675 5 0	
Receipts including the Balance of last Year, from Dec. 31, 1768, to Dec. 31, 1769	-	} 6683 2 11 $\frac{1}{2}$	
Disbursements from Ditto to Ditto	-	2935 19 8 $\frac{1}{4}$	
	Balance of that Year's Account	3747 3 3	
Receipts including the Balance of the last Year, from Dec. 31, 1769, to Dec. 31, 1770	-	} 7834 11 1 $\frac{1}{2}$	
Disbursements from Ditto to Ditto	-	2685 9 2	
	Balance of that Year's Account	5149 1 11	
Receipts including the Balance of last Year, from Dec. 31, 1770, to Dec. 31, 1771	-	} 7318 8 10 $\frac{1}{2}$	
Disbursements from Ditto to Ditto	-	2675 12 0	
	Balance of that Year's Account	4642 16 10	
Receipts including the Balance of last Year, from Dec. 31, 1771, to Dec. 31, 1772	-	} 9416 14 6 $\frac{3}{4}$	
Disbursements from Ditto to Ditto	-	3207 18 3 $\frac{1}{2}$	
	Balance of that Year's Account	6208 16 3	
Receipts including the Balance of last Year, from Dec. 31, 1772, to Dec. 31, 1773	-	} 10846 14 0	
Disbursements from Ditto to Ditto	-	4558 16 0	
	Balance	6287 18 0	
Advanced out of the General Fund for the New Building, the Subscription being deficient	-	2691 19 2	
	Reduced Balance	3595 18 9	
Receipts including the Balance of last Year, from Dec. 31, 1773, to Dec. 31, 1774,	-	} 9075 3 4	
Disbursements from Ditto, including 962l. 19s. 10d. paid the Builder,	-	5149 12 7	
	Balance of that Year's Account	3925 10 9	
Total Receipts from the Commencement of the Charity, to Dec. 31, 1775,	-	70314 16 11	
Disbursements from Ditto to Ditto	-	67154 10 10	
	Balance	3160 6 1	
Advanced out of the General Fund to pay the Surveyor of the new Building in full, the Building Subscription having proved insufficient,	-	} 162 8 0	
	Reduced Balance	2997 18 1	
<i>Receipts, from the 31<sup>st</sup> December, 1774, to the 31<sup>st</sup> December, 1775.</i>			
Balance of last Year,	-	3925 10 9	
Collected at the Chapel at the Anniversary	-	84 1 6	
Ditto at Dinner	-	157 1 6	
General Benefactions,	-	299 13 2	
Legacy, being the Produce of 500l. 3 per Cents. reduced Bank Annuities,	-	436 17 6	
Annual Benefactions	-	860 10 0	
Profits on Mr. Ward's Medicines	-	20 3 0	
Collection at the Chapel	-	730 1 4	
Dividends on Stock and Mercers Bonds	-	138 6 0	
Work done by the Women	-	103 17 6	
		6756 2 2	

## Disbursements as aforesaid, from Ditto to Ditto.

	£.	s.	d.	£.	s.	d.
ions to the new Hospital since the building	327	10	4			
hing for the Women in the House, and others admitted	49	1	2			
for 77 Women discharged to Service or Friends	186	16	6			
12 Women who had remained in their Places one Year	12	12	0			
ture	158	14	10			
hecary Bills for Medicines by Agreement	60	0	0			
inary, Printing, and Advertising	63	15	0			
of the Old House and Salaries.	626	9	1			
ekeeping and other House Expences	1660	0	3			
by bad Silver collected at Chapel	7	15	9			
ance on 150£. the Value of 1500 Rupees, on board the <i>Anson</i> , since ar-	1	1	3			

ed,						
the Surveyor of the new Hospital out of the General Fund, the Building Fund						
ing insufficient,						
ot included in the General Account, there is the Property of the Hospital, viz.						
The Value of <i>Omichund's</i> Legacy, which produces at a Medium 150£. per ann.						
estimated at						
Two Years Interest now due						
6896 Rupees at <i>Bombay</i> , estimated at						
B. Besides the above, the Charity have the Reversion of many considerable						
Legacies.						

missions and Discharges from the 10th August, 1758, the opening  
of the House, to 25th December, 1775.

mitted						1637
conciled to, and received by their Friends, or placed in Services in						
reputable Families, and to Trades						
108 who have continued in their first Places above one Year, one Guinea each						
ved Lunatic, and afflicted with incurable Fits						
easy under Restraint, and at their own Desire						
ever returned from Hospitals, to which they were sent to be cured						
Faults and Irregularities						
the House						

One Hundred and Eight Women who have been discharged the House are since married; many  
were dismissed from Uneasiness under Restraint, or by their own Desire, and for small Faults, have  
er than return to their former evil Course of Life, gone into industrious and honest Employments  
Services, and live with Reputation.

And besides the Women admitted in the House, many have been relieved, cured of the foul Disease,  
by the Interposition of the Committee, restored to the Favour of their Parents or Friends, and en-  
d to get an honest Livelihood

## C O N D I T I O N S.

WENTY Guineas is a Qualification for a Governor for Life.

An Annual Subscription of Five Guineas is a Qualification for a Governor for one Year; which  
scription, when it amounts to Twenty-five Guineas, is a Qualification for a Governor for Life.  
Those who are willing to contribute to the benevolent Purpose of this Charity, are requested to send  
r Subscription to NATHANIEL CASTLETON, Esq; one of the Vice-Presidents; to the Treasurer,  
MICHAEL JAMES, Esq; in Heydon Square, *Minories*; or to the following Bankers; Messrs. Hankey and Co.  
Church-Street; Sir Charles Asgill, *Nightingale* and *Wickenden*; Messrs. Brassey, Lee, and Son; Messrs.  
Brown, Ayton, and Collison; Messrs. Martin, Stone, and Blackwell; Messrs. Boldero, Kendall, and Adey,  
Lombard-Street; Messrs. Fuller and Co. in *Cornhill*; Messrs. Dorrien, Rucker, and Carleton, in *Finch-  
e*; Messrs. Hoares, Messrs. Gosling, Clive, and Gosling, and Messrs. Child and Co. in *Fleet-Street*; Messrs.  
Immond and Co. at *Charing-Cross*; Messrs. Backwell and Croft, in *Pall-Mall*; or Mr. Winterbottom,  
Secretary, in *Threadneedle-Street*; or to the Steward at the Hospital in *St. George's-Fields*.

To

To such as are inclined to become Benefactors by their last Will, the following Form of a Legacy recommended: "I give and bequeath unto the President, Vice-Presidents, Treasurer, and Governors of the Magdalen Hospital, for the Reception of Penitent Prostitutes, in St. George's Fields, in the County of Surrey; the Sum of which I desire may be paid out of my personal Estate,"

N. B. Devises of Land, or Money issuing out of it, or to be laid out in Land, are void.

PATRONESS, Her Most Gracious MAJESTY QUEEN CHARLOTTE.

The PRESIDENT, the Right Hon. FRANCIS, EARL of HERTFORD, &c. &c. &c.

V I C E - P R E S I D E N T S.

The Right Hon. ROBERT LORD ROMNEY, || RICHARD BECHER, Esq.

The Right Hon. HUGH Earl PERCY, || NATHANIEL CASTLETON, Esq.

ROBERT DINGLEY, Esq. || JOHN BARKER, Esq.

TREASURER, MICHAEL JAMES, Esq.

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SURGEONS,  
APOTHECARIES,

Abraham Winterbottom.  
Dr. William Saunders.  
Mr. William Blizzard, Mr. John Andree.  
Mr. Andrew Johnson, Mr. John Harris.

A Book, containing the Rules of this Charity, may be had Gratis, by any Person sending their Names in Writing to the Secretary, at his House in Threadneedle-Street, London; or to the Steward, at the Hospital.

The Committee for transacting the Business of the Charity meet at the Hospital from the beginning of the Month of April to the end of the Month of September every Thursday at Five o'Clock in the Afternoon, and from the beginning of the Month of October to the end of the Month of March at Eleven o'Clock in the Forenoon.

N. B. The first Thursday (ONLY) in every Month is for the Admission of Penitents: The Women applying to be admitted are furnished with a Petition Gratis, and are received, if found proper, by the Committee, without any Recommendation.

At the ANNUAL GENERAL COURT,

RESOLVED,

April 28, 1773.

THAT every Governor for Life, and Subscriber of Five Guineas per Annum, during the Continuance of such Subscription, be at Liberty to come to the Chapel every Sunday Morning and Evening, and bring three Persons; and that every such Governor and Subscriber as aforesaid, may have a Ticket for Admission of four Persons, for every Sunday Morning and Evening, by sending to the Secretary at his House, No. 32, Threadneedle-Street, or to the Steward at the Hospital, a Note in Writing, signed by such Governor or Subscriber. And, That such Governor or Subscriber do also endorse his Name on the Ticket.

